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attempt to apply them in religion and to vitalize them with special grace of God." To anticipate this period is to seek to launch the ship before the full tide comes in; to unduly postpone the self-committal is to delay until the tide has gone out.

In general there are two periods in adolescence at which by far the greater number of religious awakenings occur. One appears between the ages of thirteen and fourteen and the other at about sixteen. There are certain conditions which predispose toward the earlier rise in religious interest. Intense and emotional natures come forward earlier. Boys and girls who easily absorb surrounding attitudes or standards and who find their way into higher ideals without much struggle usually belong to this earlier class. By contrast the later awakenings come to more stubborn and self-willed natures, to individuals of slow maturity and phlegmatic temperament, to those whose religious nature has been scanty or narrow, and to cases in which the environment has offered

little religious stimulus. With a systematic and well-applied effort at rounded Christian nurture on the part of the parish, backed by intelligent religious training in the home, at least two-thirds or three-quarters of our children should find an effective awakening to the divine motives in life during the earlier of the two periods.

"In using the rites and sacraments of the church we should not be governed exclusively by ecclesiastical or disciplinary considerations, but chiefly by the limitations or the special opportunities which God imposes upon us through the laws of human development. Our discovery of these laws should lead us to work in greater and greater harmony with the wonderful mechanisms and inner adjustments of life. In this way the undoubted power of grace and the equally undoubted powers of body and mind may work in co-operation and conjunction, instead of singly or even at cross purposes. . . . So shall we dignify adolescence and give it a Christian ideal."

CHURCH EFFICIENCY

The Largest Voluntary Offering in History

Writing in the December number of *Association Men*, Dr. John R. Mott says: "In the history of mankind the largest sum ever provided through voluntary offerings for an altruistic cause was the great fund given in November in the United War Work Campaign." In order to appreciate the full significance of this epochal achievement one must bear in mind, not only the total amount raised—over two hundred million dollars—which far out-distances any previous effort, but also the specially stubborn difficulties which threatened disappointment and defeat.

Seven separate interests had to be pooled and proportionate allotments agreed upon; much of the machinery of organization had to be scrapped and a vaster organization perfected; these necessary preliminary arrange-

ments reduced the campaign season to a brief two months; even the two scant months left for this purpose were seriously cut into for three weeks by the Fourth Liberty Loan and finally by a general Congressional election. More serious still was the spread of the deadly influenza epidemic which closed churches, schools, and theaters, forcing the abandonment of speaking campaigns and even putting many of the foremost workers in bed. Excessive cost of living, increased taxation, and countless appeals since the outbreak of the war might well have furnished a shrunken soul with a pretext for refusal. Finally in the very midst of the drive came false reports which threatened to divert attention and minimize the urgency of the appeal.

The very gratifying results in the face of such discouraging circumstances are due to

the fact that the object of the appeal was sufficiently worthy and comprehensive to enlist the sympathy and support of the whole nation, and further that the nation from the highest to the lowest without distinction of creed or class united in one mighty effort to put it over. Commenting upon the issue, Josephus Daniels said: "But in the tragedy of this war America has been unified. There is no distinction now between Protestant, Jew, and Catholic. America is one. It will be forever free from narrowness or bitterness. Real fellowship, love, and unity will rule forever in this country."

Motion Pictures in Rural Churches

The December number of *Rural Manhood* prints a short article from the pen of Orrin G. Cocks urging the churches of the smaller communities to take advantage of this modern means of amusement and instruction. Most small country towns are suffering from stagnation. No wonder the young people wish to leave at the earliest possible moment for the cities. They are full of energy and want action and amusement after work.

Some of the town leaders hold that the church, the library, or the public hall is so sacred that it cannot be used for motion pictures. But the church is the logical place. Throughout the whole week it graces the landscape with closed doors when it might become the center of the social life of the community and attract the young people nightly for miles around.

The plea of lack of money is usually advanced for doing nothing. Some communities will never know until they canvass how easy it is to raise the five or six hundred dollars necessary to purchase a machine, screen, booth, and other equipment. If Christian people could only learn the lesson being taught by the War Council of the Y.M.C.A. in their cantonment work, they would cheerfully offer to supply the necessary funds.

Years ago the story was current that good films did not exist. This may have been true fifteen years ago; but today the world is full of films which rank with the best books in the Sunday-school library. Moreover if a little business ability is displayed, these films can be obtained regularly each week from the motion-picture exchange for a small daily rental.

A number of wide-awake country ministers have discovered how powerfully the motion picture can aid them in building up their congregations and have boldly entered this field on the week nights. They have discovered that the initial investment has soon been met by the charges for admission and have gathered together funds which they have been able to use for other social purposes, thus decidedly augmenting the service of the church to the welfare of the community. Any church which is really doing something will survive. The others will die.

Religious Publicity

We are indebted to Mr. E. E. Elliott, Chairman of the Department of Church Publicity, of Kansas City, for the following description of the methods by which the Federated Churches of that city are keeping their various activities before the attention of the public:

The organization consisted of a general publicity man, well-versed in church affairs, a journalist, a printer, a preacher, and the executive secretary. We believed that the best way to teach the churches how was "to do the thing" once ourselves. We promoted the "Week of Prayer" by using two "sandwich men" bearing signs back and front for eight hours each day for four days on down-town streets, and featuring the programs in the newspapers. We succeeded in assembling good audiences for the five noon-day meetings. The offerings paid our advertising bill.

We successfully promoted "Everybody at Church" Sunday with big banners stretched across the streets down-town, and signs on the

front of 300 street cars four days in advance of the day.

We hold a monthly school of church publicity, discussing the "how" of it as applied to the local church. We are having specialists address this school who answer questions. The newspapers are finding more to print about religion, and those who attend our schools are finding out what kind of matter is useful to the papers, and are getting it into the papers.

Bulletin boards are appearing, signs and banners are seen in heretofore unused places, sermon extracts are appearing in the newspapers, and the church is already getting large publicity by reason of this intelligent agitation.

We believe in the idea of teaching local churches the fundamentals of church publicity. How to write a sign, an advertisement, or a sermon extract may seem small and unnecessary, but we are doing this very thing for Kansas City churches. When we have a task to do we figure out the best and cheapest method and ask the churches to sanction the program by giving us the money to do it. Thus far we have gotten all the money we want for these uses. We urge local churches to do the same with regard to local church publicity.

Gain and Loss to Catholicism from the War

Now that leaders of all religious bodies are taking stock of the gains and losses incurred by their denominations during the last four years, it will be of interest to learn how a great international church has fared and how she looks out upon the future, after being divided against herself during the period of the European struggle. Charles F. Aiken of the Catholic University of America at Washington, D.C., deals with this subject in the last number of the *Ecclesiastical Review*.

Like other religious bodies the Catholic Church has suffered from the untimely death of vast numbers of her children, both combatants and non-combatants, laity and clergy. Similarly her foreign missionary enterprises in the East have been almost crippled through the withdrawal of laborers

and the most serious loss in income, most of which had been contributed by the faithful of France. So also the church views with deep concern the grave interruption which the war has caused in the training of young men for the ministry, especially at this time when men were never more needed.

One of the chief grounds for anxiety is the attitude of the French government toward the religious education of the thousands of children who have been made orphans by this cruel war. It has been decreed that the state, being neutral, cannot provide for the Catholic training of orphaned Catholic children. Another serious wound left in the body of Christ is the deeply cut division of the church over against herself on both sides of this conflict which will take years to heal. Another lamentable effect of the war is the weakening of faith and trust in God on the part of all those, especially of the regions which were ravished and laid waste, who prayed earnestly to God to avert the impending evil, and who in spite of their prayers were caught in the grim horrors of a military invasion, which when it was at last driven back left home, health, and faith shattered. Besides this irreligion born of despair there is also to be taken into account the backwash of depreciated morals that will inevitably flow from this gigantic upheaval. The crowding of numberless civilians into ill-regulated industrial centers, the alluring fascination of the military uniform, the brutality that is bred by war in men who must fight like heroes and kill like savages, the indiscretions of men who have been caught off their guard—all this means the loss of some of the finer qualities for which religion has always stood.

Over and against these melancholy aspects of the war are compensations which are of a kind to encourage and console. One of these is the marked revival of faith and awakening of religious fervor in all Christian countries, and nowhere more so than in France itself, which of late years has to some

extent been the prodigal child of the church. Another welcome result of the war will be the burning down of anti-Catholic prejudice. The golden deeds of valor to the credit of priests and nursing sisters, the support which the Catholic Church in all countries has given to all patriotic appeals, will forever dissipate the silly distrust in the loyalty of Catholicism. Even the tragic fall of the Russian Empire seems destined to serve the cause of Catholicism. The Pan-Slavic and intolerant pretensions of the Czar and the Greek Church over large sections of Central Europe and the Balkan States has kept millions of Catholic Slavs under the jurisdiction of the Holy Synod, who will now be happy to return to the true fold.

Capital Extends the Hand to Labor

"The right of the workers to organize is to be admitted and collective bargaining conceded." This is one of the clauses of a new industrial policy adopted recently at Atlantic City by the United States Chamber of Commerce, and which an alert church cannot afford to overlook. Other resolutions adopted, as summarized by the *New York Evening Post*, include "resolutions urging closer association and co-operation between wage-earners, managers, and capitalists, suggesting the formation of representative committees whereby each group may be brought into direct contact with the problems of the other groups, and commending to managers of all productive enterprises investigation of the methods of industrial democracy now making progress both in the United States and Great Britain with the idea of adapting such methods to their own business."

Addressing the Chamber of Commerce, Mr. John D. Rockefeller, Jr., asked what the attitude of the leaders of industry would be as they face the period of reconstruction.

Will it be that of the stand-patters who take no account of the extraordinary change which has come over the face of the civilized world, who say, "What has been and is must continue

to be; with our backs to the wall we will fight it out along the old lines or go down with the ship . . . ?"

Or will it be an attitude in which I myself profoundly believe, which takes cognizance of the inherent right and justice of the principles underlying the new order, which recognizes that mighty changes are inevitable, many of them desirable, which, not waiting until forced to adopt new methods, takes the lead in calling together the interested parties for a round-table conference to be held in a spirit of justice, fair play, and brotherhood with a view to working out some plan of co-operation which will insure to all those concerned adequate representation, an opportunity to earn a fair wage under proper working and living conditions, and with such restrictions in the hours as shall leave time, not alone for food and sleep, but also for recreation and the development of the higher things of life?

A Message from the Social Order Committee of Philadelphia Yearly Meeting of Friends

The Social Order Committee appointed by Philadelphia Yearly Meeting last Third Month has entered into its deliberations under a deep religious sense of the importance and weight of the matter intrusted to its consideration, namely, "the present-day application of efforts to promote the Kingdom of God on earth, particularly as it relates to social, political, and industrial conditions." We believe that when Jesus taught the prayer "Thy kingdom come, thy will be done on earth as it is in heaven," he was not thinking of some far-off event or of some future state of being, but of a kingdom on earth, which could be established by the working out of divine love in the relations of men one to another.

The term "social order," as here used, comprises all business relations, including those between buyer and seller, employer and employee, borrower and lender, owner and renter, and the relations of each of these to the community and to the state. It also includes relations between what are commonly called classes of society.

Recognizing fully that it is easier to formulate ideals than to carry them into practice, the committee is not prepared to put forth at this time any statement of definite conclusions. Yet, as a first step and as a basis for progressive thought and action, we recommend a consideration of the following principles, asking for the full co-operation of the Yearly Meeting in our efforts to apprehend the duty of Friends in this crisis in human history.

1. A true interpretation of the Christian religion will lead those who profess it, not only to try to live out the teachings of Jesus, but to do all within their power to help create a Christian order of society.

2. A social order based on the teachings of Jesus and controlled by his spirit will give every individual full opportunity for the development of body, mind, and soul. It will not permit lives to be crushed by economic pressure or warped by evil environment.

3. The Christian ideal of service will lead employers and employees alike to look upon the business or industry in which they are engaged as a method of service to the community and to one another rather than merely as a means of private profit or of making a living.

4. True simplicity involves more than the elimination of nonessentials in the ordering of the outward life. It means freedom of the spirit from bondage to material things, from all desire for that power and influence which the mere possession of wealth often gives, and from the fostering of class distinctions having their root in material possessions or exclusive privileges.

5. The Christian spirit of trust, sympathy, and helpfulness can be applied not only in family and social relations among equals but in economic and industrial relations as well, where it will finally overcome antagonism among the various elements of the in-

dustrial order and prepare the way for the more general working out of the principles of justice and humanity.

The committee further commends to the consideration of members of the Yearly Meeting, the following initial steps toward a partial realization of these ideals:

1. A sympathetic study of the conditions of labor and the causes of poverty, with a desire on the part of employers of labor, whether in office, industry, or household, to learn whether the life of their employees is only a monotonous struggle for existence or whether their income and circumstances are such as to afford healthful recreation and adequate means for mental and spiritual development.

2. Investigation of schemes for the democratization of industry and for the replacement of competition by co-operation, and of all methods by which an equitable distribution of the products of industry may be achieved.

3. The making of investments in the spirit of service rather than of self-interest, investigating as far as possible the industrial conditions lying back of securities and favoring those investments that have a social motive, even if returning a low rate of interest.

4. A re-examination of the Quaker testimony for simplicity in the light of modern conditions. This may involve, for some, the voluntary renunciation of the acquisition of wealth in the interests of brotherhood; for others, the application of surplus to remedial rather than to ameliorative measures for social readjustment; and for all, an avoidance of expenditure which may give rise to envy or unworthy emulation.

5. The daily practice toward all of that sympathy and good-will which are more than mere indiscriminate kindness, involving, as they often will, risks to personal security and ease that can be taken only in the spirit of faith and love.